

A PĀLI LETTER SENT BY THE AGGAMAHĀSENĀPATI OF SIAM  
TO THE ROYAL COURT AT KANDY IN 1756\*

During the reign of Viraparakkamanarindasiha (1707-1739) the Buddhist order in Ceylon had become extinct, when the last monk, Hulamgamuve Jinadāsa died in 1729<sup>1</sup>. At the instigation of the *sāmaṇera* Vālivitiye Saraṇaṅkara, the future *saṅgharāja*, the next king, Sirivijayarājasīha (1739-1747) tried to reestablish the *upasampadā* by inviting monks from abroad. As he learned from the Dutch that the Buddhist order was flourishing in South East Asia, he sent different missions there, among them one to Siam in 1745<sup>2</sup> asking for help in religious matters.

However, these attempts were not crowned by success, and the respective activities had to be renewed by his successor Kittisirirājasīha (1747-1781) in 1750<sup>3</sup>. He was more successful than his predecessor, for the king of Siam, Borommakot [Paramakoś] (1733-1758) now readily complied and sent in 1752 a group of monks, namely the *theras* Upāli, Ariyamuṇi, Mahānāma, who were renowned for their learning, and some junior *bhikkhus*. Thus an exchange of missions and letters was inaugurated<sup>4</sup>.

In 1756 the king of Siam sent a second group of monks to Ceylon under the leadership of the *theras* Visuddhācāra and Varaṇṇamuni, who are named in § 46 of the letter published here. This letter is dated BE 2299, year of the rat, Friday, 7th day of the dark half of the month *āsuja* [āśvina], which corresponds to 15th October 1756. As it is of considerable interest for the cultural history and for the history of Pāli texts as well, it has been republished here from a Thai publication, which is almost inaccessible outside the kingdom. In 1916 (BE 2459), when Prince Damrong Rachanuphap (21.6.1862 - 1.12.1943) wrote his "The Establishment of the Syāma Nikāya in Ceylon" [*rūaṅ praṭṭiṣṭhān brah saṅgh sayāmaṇṣ nai laṅkādvīp*], which has been reprinted in Bangkok 1960, he included a transcript of the letter with a facing Thai translation on p. 211-295. Unfortunately, Prince Damrong does not give any information on the whereabouts of the letter. A search in the National Library, Bangkok, did not yield any result. Nor is there any clear evidence in the left papers of Prince Damrong or in the documents relating to King Rama V's voyage to Europe in 1897, where it is mentioned, however, that the King, while visiting the Temple of the Tooth in Kandy, saw "two of the golden books on *dhmma* sent by king Borommakot", and that he had them copied, but no reference is made to the letter. Consequently the present

edition is based exclusively on Prince Damrong's text. For efforts to get access to the original, which has been kept at least up to 1935 in the Malvatta Vihāra, in Kandy, when S. Paranavitana<sup>5</sup> received a set of photos containing this very letter, have failed so far. Still, there is hope to get hold of the original in future. Even now the importance of the document certainly justifies its publication.

The language of the letter is South East Asian Pāli not always easy to understand, as syntax and vocabulary have been influenced by Thai, e.g.: *yipuna* § 65 foll. "Japanese", *phāraṅga*, § 69 "European", *vilanta*, § 44 foll. "Dutch"; *rae*, § 88 = *ree*<sup>1</sup> "mineral". An amusing misunderstanding is mirrored by the name of the Dutch skipper *kapitallotelante*, § 79 "lieutenant captain" as the commanding officer of the ship.

The paragraphs are the same as in Prince Damrong's edition. A translation, which poses considerable problems, and a study of the language remain a future task.

Bangkok

Supaphan na Bangchang

#### NOTES

\* I am obliged to K. R. Norman, Cambridge, for checking the English of the summary of the letter, and to O. v. Hinüber, Freiburg, for adding some bibliographical references to the introduction.

1 Dewaraja, L. S.: The Kandyan Kingdom 1707-1760. Colombo 1972, p. 123.

2 Mhv 98,87 foll., cf.: Cūlavamsa being the more recent part of the Mahāvamsa. Trsl. by W. Geiger. Colombo 1955, II p. 253 foll.

3 P. E. E. Fernando: An Account of the Kandyan Mission sent to Siam in 1750. The Ceylon Journal of Historical and Social Studies. Peradeniya II, 1. 1959.37-83.

4 E. Lorgeou: Notice sur un manuscrit siamois contenant la relation de deux missions religieuses envoyées de Siam a Ceylan au milieu du XVIII<sup>e</sup> siècle. JAs 1906. 533-548: on the missions of 1752 and 1756. - Mudiyananse, Nandasena: Correspondence between Siam and Sri Lanka in the 18th century. The Buddhist 44.1973. 15-22 briefly lists some letters and gives summaries of their contents. - Buddharakkhita, Siddhartha: Religious intercourse between Ceylon and Siam in the 18th century. Bangkok 1914 is inaccessible to me at present.

5 S. Paranavitana: Report on a Pāli Document in Cambodian Characters Found in the Malvatta Vihāra, Kandy, in: Second Report of the Ceylon Historical Manuscripts Commission. Colombo 1935. Appendix IX, p. 58-61: Paranavitana gives the contents of the letter and calculates the date. - A summary of the letter can be found also in: H. W. Codrington: A letter from the court of Siam, 1756. JRAS (Ceylon Branch) 36. 1945. 97-99.

## SUMMARY OF THE LETTER

1. This letter was sent from the Aggasenāpati of Siam to the Aggasenāpati of Laṅkā.

2. The King of Laṅkā sent royal envoys to Siam with a model of Lord Buddha's Tooth Relic, a Buddha image, a royal letter and gifts for the King and the Crown Prince of Siam, a letter and offerings for the Saṅgharāja, and a letter and presents for the Aggasenāpati of Siam. The envoys came with the company of (Siamese) *bhikkhus* who returned (from Laṅkā) to Siam.

3. The envoys reached the mouth of the Chaophaya River in 1756.

4. When the Siamese ministers knew of the Laṅkan envoys' arrival, they told the King of it.

5. The King ordered a fleet of barges to meet the envoys and lead them from the mouth of the Chaophaya River. Along the River, the Siamese people joyously paid homage to the model of the Tooth Relic and the Buddha image.

6. The Aggasenāpati brought the model of the Tooth Relic and the Buddha image to Wat Parama-Buddhārāma near the Grand Palace and put the royal letters and gifts in a *maṇḍapa*.

7. The envoys had an audience with the King and presented him with the royal letter and gifts.

8. The King ordered the Siamese Aggasenāpati to write a letter in reply to the Laṅkan Aggasenāpati.

9. - 10. The letter from Laṅkā reported that Paramadhammikaṛāja (the King of Siam) had sent a Buddha image, a superb golden book, a royal letter, and presents, together with a company of *bhikkhus* to Laṅkā in 1752. Sirivaḍḍhanapurādhipati (the King of Laṅkā) celebrated the occasion by ordering a festival to be held. He also ordered a procession to convey the Buddha image and the superb golden book around the city. The Buddha image was kept near the *maṇḍapa* of the Tooth Relic. The Siamese *bhikkhus* stayed at Wat Pupphārāma. They set up *uposatha* boundaries in twenty places. Six hundred *sāmaṇeras* were ordained as *bhikkhus*, and three thousand young men were ordained as *sāmaṇeras*. These activities would help Buddhism in Laṅkā to last for 5,000 years. The King of Laṅkā had the Siamese *bhikkhus* well taken care of. He performed meritorious deeds as a dedication to the King of Siam. Later, he had a model of the Tooth Relic and a Buddha image made for the King of Siam.

11. When the King of Siam heard and took note of the words of the letter, he was very joyful. He had the model of the Tooth Relic and the Buddha image kept at Wat Parama-Buddhārāma, asked the *saṅgharāja* and the *saṅgha* to chant Buddhist texts, welcomed the envoys' giving alms to the *bhikkhus* in that ceremony, paid homage to the model of the Tooth Relic and the Buddha image, celebrated a three-day festival, and dedicated the merit to the King of Laṅkā.

12. When the King of Siam knew that the King of Laṅkā would like to give offerings to the Buddhapāda, he ordered the officials to lead the envoys there to do so.

13.-14. The royal presents to the Siamese *saṅgharāja* and to the crown prince were presented to them in the proper way.

15.-16. As the King of Siam was informed that there was a lack of Dhamma texts in Laṅkā, he sent 97 books to Laṅkā (A list of the texts is given in the letter).

17.-18. There were other suggestions in the letter in the royal letter from Laṅkā: the decoration of a *maṇḍapa* in the centre of the city and an arrangement for Dhamma preaching by a *bhikkhu* for three days each year.

19.-22. In fact the King of Siam arranged for Dhamma preaching by a *bhikkhu* in the Royal Palace every *uposatha* day, four times a month. During the Buddhist Lent, the King of Siam invited *bhikkhus* to preach daily for three months, because he knew that the gift of the Dhamma gives better results than any other gift. This was clearly mentioned in Maṅgalasuttavaṇṇanā. The Buddha himself advised those who strive for happiness to listen respectfully to the Dhamma.

It was suggested that the Aggasenāpati of Laṅkā inform the King of Laṅkā of these activities.

23.-24. It was also suggested that the King of Laṅkā invite *bhikkhus* to preach the Dhamma in the Royal Palace every *uposatha* day, and every day during the Buddhist Lent, as the King of Siam had been doing. Then the King of Laṅkā would receive merit in the future.

25. However, ordination and religious practice in Laṅkā were apparently not following the traditional rules.

26.-27. With reference to the Laṅkan King's asking for Siamese *bhikkhus* to be sent to teach young men in Laṅkā, the necessary arrangement had been made.

28.-29. The Siamese *bhikkhus*, headed by the Thera Upāli, were now

teaching the Dhamma in Laṅkā to relieve the people there from *dukkha*. For it is believed that those who constantly perform meritorious deeds will finally gain bliss.

30. The three officials in the company of the Siamese envoys - Luang Visuddhimaitri, Khun Vādivicitra, and Muen Bibidhsaneha - related that the Laṅkan people, with their headdress on, entered a *vihāra*, which was the place for the *saṅgha* assembly presided over by a Buddha image, to observe the *uposatha* precepts and listen to the Dhamma. The four Siamese *theras*, headed by the Thera Upāli, advised them to remove their headdress before entering the *vihāra*; but the Laṅkan ministers did not follow the instruction.

31. However, those Laṅkan officials who had brought the royal letter (to Siam) three years earlier, when they were advised by the Siamese, did follow the rule. In Laṅkā, after frequent warnings by the Siamese *bhikkhus*, some of the Laṅkan ministers began to comply, but some did not, and some of those who first complied later followed the latter's example.

32. The Laṅkans explained that the wearing of headdress indicated their high social status.

33. The intention of the Siamese *bhikkhus* was to have everybody's head-dress temporarily removed during the stay inside the *ārāma*. For merit would be the reward for those who do so.

34. It was stated in the Manussa-Vinayavaṇṇanā that those who used umbrellas or wore turbans or shoes; rode on horses, elephants, or vehicles inside the boundary of an *ārāma* would go to hell.

35. It was said in the Pācittiya-Vinayavaṇṇanā that *bhikkhus* should not preach to a person who, except when he was sick, used an umbrella, put on shoes, or wore a headdress. Those who wore shoes and stayed close to a *saṅgha* assembly were considered disrespectful to the Buddhasāsana.

36. The Aggasenāpati of Laṅkā should make this fact known to the King of Laṅkā.

37. In Siam, a Siamese minister led the Laṅkan envoys to Wat Parama-Buddhārāma, where the model of the Tooth Relic and the Buddha image (from Laṅkā) were kept.

38. The envoys saw a decorated golden Buddha image with a crown. They should not say that such a Buddha image looked like a *devarūpa* (in Brahmanism).

39. For such a crowned Buddha image has been described in the Mahā-jambupativatthu.

40. The Mahājambupativatthu was sent as evidence for this. So the King of Laṅkā might have a Buddha image made with a crown in the Siamese style. - The Laṅkan envoys also saw the Sihiṅga-Buddha image in Wat Parama-Buddhārāma but they did not know its history.

41. The Siamese official told the envoys about the history of the Sihiṅga-Buddha image.

42. The envoys said that the Sihiṅganidāna did not exist in Laṅkā.

43. The Siamese Aggasenāpati had the Sihiṅganidāna copied for the King of Laṅkā.

44. When approaching Laṅkā, the ship was wrecked. Four *bhikkhus*, two *sāmaṇeras*, and two Dutch men were drowned.

45. The remaining fifty-six people survived. They brought the royal letter and offerings to Wat Maṅgalamahāvihāra at Aruṇagāma and presented the letter to the Aggasenāpati, who then brought it to the Palace and reported it to the King.

46. The King of Laṅkā welcomed the Siamese *bhikkhus* and their company, and presented gifts to them.

47. The King of Laṅkā sent ministers, other officials, the *saṅgharāja*, *bhikkhus* and *sāmaṇeras*, altogether 836 of them, to welcome the Siamese *bhikkhus* and their company and brought them to Sirivaḍḍhanapura (Kandy).

48.-49. When the Siamese *bhikkhus* arrived, the King granted an audience and ordered his officials to arrange for their residence at Wat Pupphārāma.

50. The King granted an audience to the Siamese dignitaries both on arrival and on departure, and gave various presents to them and their retinue.

51. When the Siamese *bhikkhus* and their company left for Siam, the Laṅkan King himself, the *saṅgharāja*, and the Laṅkan *bhikkhus* went to see them off. They arrived in Siam without having any difficulties.

52. The King of Laṅkā truly enjoyed doing these meritorious deeds.

53.-54. The King of Siam was pleased and arranged for a residence for them, together with money, utensils, and food.

55.-56. The King gave them money to buy things they wanted.

57. The King ordered his officials to take good care of them, from their arrival until their departure.

58. He gave money and clothings to those who came with the *bhikkhus* from Laṅkā.

59.-62. And when the envoys had an audience with him, he graciously

gave many more things. (There are lists of the things given to the envoys.)

63.-64. When the envoys went to pay homage to the Buddhapāda, the King gave money to them and their servants.

65. The envoys were granted an audience with the King in the Throne Hall.

66.-74. Lists of things graciously given by the King on that occasion.

75.-76. The envoys were comfortable, lacking nothing, for for the King was kind to them and their retinue.

77. The letter asked for the Laṅkan King's joyous approval of the Siamese King's meritorious deeds.

78. When returning to Siam, the Laṅkan King graciously arranged for the embarkation of the Siamese *bhikkhus*, including the Thera Ariyamuni.

79. The captain took good care of the *bhikkhus*; he had great respect for the Thera Ariyamuni.

80. The King of Siam graciously gave many things to the captain.

81. The Siamese *bhikkhus* who preached the Dhamma in Laṅkā then were the Thera Visuddācariya, the Thera Varañānamuni and others.

82. The weather in Laṅkā was mostly rainy and cold, but if the Siamese *bhikkhus* could bear it, they might stay there; but if they could not, a request should be submitted to the Laṅkan King that the *bhikkhus* be sent back to Siam. This would be meritorious for the King.

83. The King of Siam decided to give royal presents for friendship and goodwill to the King of Laṅkā.

84. So he had an official ask the Thera Ariyamuni and the Laṅkan envoys about what the King of Laṅkā liked.

85. The Thera Ariyamuni and the envoys told the Siamese official of those things that the King of Laṅkā liked.

86. The official then relayed the information to the Siamese King.

87. The King ordered such things.

88. The list of the 55 items of the royal presents for friendship and goodwill.

89. The list of the 21 items of the royal presents given to the Laṅkan Crown Prince.

90. The Siamese Crown Prince sent a Japanese sword with a niellowork-decorated sheath as a present to the Laṅkan King.

91. The list of gifts presented to the Laṅkan *saṅgharāja*.

92. The Siamese Aggasenāpati, too, sent gifts to the Laṅkan Aggasenāpati.

93. This letter was sent from Ayudhyā on Friday, the 15th October 1756.

# SUBHAKKHARAM

1. Tibhava- lokamakūṭa- uttamaperamamah' issara- varavaṃsa- auriyendra-nareन्द्रādhīpat' indra-varottamakhattiya-jātirāja- varā- tulavipulagūṇa-gambhīravīraśāntamahācakkavatt' issara-vararājā- dhirāja- nātha- nāyaka- tilakaloka- cudhānarāmaniker' abhivanda- anantapūjita-mah' iddhi-nārāyaṇ' uppattisadisātirekaśeṣakacaturāṅga- bala- bahalaśālasuriyodita- amitatejā- ekādasaruddhaissaravara- paramanāthaparāmapavitta-saṅghita- Devamahānagarapavaradvārevati- sirīyuddhayamahātilakabhabanabharatanarājadhānīpurīramya- uttama- sāmī- sirīsuvaṇṇapāsāda- ratanaśararājānidhi- kāñcanakuñjara- supatitanāgendre- gaṇendra- paduma- dantasetavārāṇaṇāg' indra- karindrakadanta-saṇimāṇasadhara- aṭṭhadise- nārāyaṇa- dāsaśādhā- rājadhamma-dharottamamahārājassa amaccesu Aggamahāsenādhīpatinā mayā pavara-sirīlaṅkādhīpe rājassirīsaṃpattassa Sirivaddhana- purādhivāsīmahārājuttamassa amaccesu Aggamahāsenādhīpatissa pesitaṃ subhakkharapavaravacanāṃ nāma.

2. Sirivaddhanapurirājā Sirī- Ayuddhaya- mahānagarā- nivattanapavesan' atthāya sirīdantadhātuvalaṅkitaṃ mañibuddha- rūpaṇ ca pavaraśādhīrājassa ca nimantetvā maṅgalarājapāṇṇākā- rehi saddhiṃ rājasaṇḍesaṃ dutāmacce ca pesetvā Ekādasaruddha- issaraparāmanāthaparāmapavittanārāyaṇadāsaśādhīrājadhammadharāma- hojāressa ca Paramasādhīrājassa ca datvā Saccabandhapabbate patiṭṭhitasirī-Buddhapādaśādhīrājassa pūjanabhāṇḍāni pūjāpetvā Varamunisirīsaṅgharāj' issarapavaravisuddh' uttamabrahmacariya- mahantavidyāsudhātīlakatipitakadharavaradhammamahāṇḍavapaṇṇānāya- katissaraparāmanācariyapavittasatṭhita-Sirīratanaśādhīrājadhātuśādhī- rāyaśāmanasamosaravaraśādhīrājadhīpatissa oṭṭar' ādiparikkhārehi saddhiṃ samaśāsaṇḍesaṃ Aggamahāsenādhīpatissa vikappabhāṇḍehi saddhiṃ subhakkharāṇ ca adāsi.

3. Dūtānudūtesu Rājanadīmukhaṃ sampattesu ekūnasata-samvaccharadvīsatādhikāni dvesamvaccharasahasāni atikkantāni ahesum imasmiṃ musikasamvacchara-somavāra-āsaḥamāsa-kāḷapakkha-pātipadadivase.

4. (Tad āha) Samuddapākāranagaraṃ vutthena senāpatinā nagaraparamparāropitapaccakkhasandesapavuttiṃ sutvā Ekādasa-ruddhaisseraparamanāthaparamapavittanārāyanadesadhammadharamaho - lāressa sādaramahatā gāraven'uttamāṅgasirottamen' añjalim katvā tam atthaṃ ārocesim.

5. Ekādasaruddhaisseraparamanāthaparamapavittanārāyanadesa-bidharājadhammadharamahārājā Leṅkāḍīp'āgatasāsanapavuttiṃ sutvā surasīhanādevacanena rakkambalasannaddha-rattaparikkamachadana-maṇḍapapaṭiṃḍitam nānārājīvicittanavaṃ sajjāpetvā maṇibuddharūpaṃ ca siridantadhātuvalaṅḡjanaṃ ca pavarabhikkhusaṅghaṃ ca rājasandesaṃ ca maṅgalarājapaṇṇākāre ca yāva Rājanadīmukhaṃ paccoggamanam kātum vivaḍḍhakosānusenāpatim āṇāpetvā nānāvidhena khādanīya-bhojanīyena gelaṅḡhe bhikkhusaṅgha-dūtānudūte posituṃ ca yoggabandhanīyamānaparivāranāvāya siridantadhātuvalaṅḡjana-maṇibuddharūpaṃ ca bhikkhusaṅghaṃ ca paramparānukammena paccoggamanam kātum ca yāva Sattamocanārāmaṃ ola-nagaramahānagarādhīpatikammakāre āṇāpetvā hetthīmanānāpadesa-mahārāṇiṃ dūtānudūtarājapaṇṇākārapesitapavarathānam Sattamocanārāmaṃ sampattakāle yathāvussit' āvāse bhikkhusaṅgham vassāpetvā musikasamvacchara-sāvaṇamāsa-sasivāra-sunakkhatta-pavar'uttamasattamītihiyaṃ pattaesa ratanakenakamayānānākaṅcānāletārājīvicittapavareesākhanāvāyoggesu yuttasuvann' udakabhaṇḍaṃ ca sajjāpetvā ek'ekesaākhanāvāya siridantadhātuvalaṅḡjanam maṇibuddharūpaṃ rājasandesam mahādekkhiṇasaṅkhaṃ ca dv'Ekajayānāvāya samaṇasandesam subhakkharaṃ ca gāhāpetvā catuḥi rājasīharūp'ādisattarūpanāvāhi rājapaṇṇākāram gāhāpetvā paccā ca purato pādamaḷikāmaḍḍhanam anekasatasabbaparivāranāvāya dhaja-paṭāk'ādīhi bhaṇḍapūjehi ca añṇehi nānābhaṇḍapūjanīyehi parivārāpetvā. Samaṇabrāhmaṇā pi sabbe janā pi siridantadhātumaṇibuddharūpesu

pītisomanassaajātā mahānadiyā ubhosu tīresu pañcalāj'ādīhi nānāpupphehi añṇehi sakkārasammānehi ca kamena yāva Mahāṇ-gaṇatitthā nānāmāhāpadesato rājasandesanimantanathānāni pūjesum.

6. Nānāvicittasabbaratanakenakamayamaṇḍapam kāretvā suvaṇṇarajatapāṭiṃḍitachatta-dhaja-paṭāk'ādīhi susajjita-gamanamaggaṃ yāva rāj'antepurā sampādetvā siridantadhātuvalaṅḡjanaṃ ca maṇibuddharūpaṃ ca rājasandesam gāhāpetvā chatta-dhaja-paṭāk'ādivarabhaṇḍadhāraṇamahājanehi bheri-saṅkha-paṇḍav'ādīhi ca parivāretvā rāj' antepurasamīpe Paramabuddharāme siridantadhātuvalaṅḡjanam maṇibuddharūpaṃ nimantetvā rājapaveṇiyā rājasandesapariyāya maṇḍape rājasandesaṃ ca maṅgalarājapaṇṇākāre ca samaṇasandesam ca subhakkharaṃ ca ṭhapāpetvā anurūpāthāne dūtāmacce vassāpesi.

7. Tad anantaram sāvaṇamāsa-suriyavāra-sunakkhatta-pavar'uttamasukkapakkhe terasamītihiyaṃ sampatte suvaṇṇaratanamahāpāsādetale nikkhamantessa amaccagaṇaparivutassa ākāse tāraka-gaṇehi parivuttacandassa viya paṇṇāṭṭapavararāj'āsane nisinnassa Ekādasaruddhaisseraparamanāthaparamapavittanārāyanadesasabidharājadhammadharuttamamahārājassa santikaṃ Sirivaddhanapurādhīpati-mahārājuttamena pesitadūtāmacce netvā tam mahatā gāravena sīrasā vandāpetvā tees'eva sarājapaṇṇākāram rājasandesam dassesim.

8. Tam suvaṇṇapatte pākatasunderarājavecanam sutvā Paramadhammikamahārājā Sirivaddhanapurādhīpatimahārājuttame uḷārapītisomanasso hutvā Sirivaddhanapurādhīpatimahārājuttamassa Leṅkāḍīpasenāpatissa kiḍḍānukiccam paṭiārocetum surasīhanādena maṃ āṇāpesi.

9. Atha tayā pesitasubhakkharam nāma amhākam pākātam eva Paramadhammikamahārājena maṅgalarājapaṇṇākārehi saddhiṃ navaratanacumbitanāgarattasuvannaḷatibuddharūpaṃ ca suvaṇṇapotthakadhammaṃ ca bhikkhusaṅghaṃ ca rājasandesaṃ ca niman-tetvā pesitamahānāvā dvisahassadvīsatānavuttisamvacchara-

vesākhamaṣa- sukkapakkha- cātuddasiyaṃ aasivāre Sirivaddhanalaṅkādhīpe Tikoṇamālatitthaṃ sampāpunī.

10. So ca Sirivaddhanapurādhīpatinā cakkaratanapaṭi-  
lābhena cakkavattiraññā viya pītisomanasena mahatussavena  
suvannabuddharūpañ ca suvaṇṇapottthakañ ca nagerapadakkhiṇaṃ  
kāretvā taṃ buddharūpaṃ Dantadhātumaṇḍirasamīpe vaddhetvā  
rājamaṇḍir'āsanne sussaḍḍitamāṇḍape dhammapottthakaṃ tṭhapetvā  
Pupphārāmaavihāre bhikkhusaṅghaṃ vassaṇṇetvā kulaputte ovadetvā  
saṅghakammāni kātum vīsatīyā tṭhāneṣu baddhasīmaṃ bandhāpetvā  
bhikkhubhāve chasatasāmaṇerakulaputte upasampādetvā sāmaṇe-  
bhāve tisahasakulaputte pabbājetvā; Paramadhammika-rājatejasa  
Sirilaṅkādhīpe yāva pañcavaṣaṣasahasasānassa paripunnakātabba-  
bhāvañ ca; bhikkhūnaṃ Sirilaṅkādhīpasampattakāle Sirilaṅkā-  
dhīpatimahārājuttamena Pupphārāmaavihāre bhikkhusaṅghaṃ vassa-  
petvā tassa'eva samaṇasārūpe catupaccaye datvā karuṇāvega-  
samussāhitamānassa a'ābādhaṃ bhikkhusaṅghaṃ anuviloketvā pūjā-  
sakkāreṇa siridantadhātu-solasacetiyathānapūjan'ādinānākusalāni  
katvā; Paramadhammika-rājādhīrājassa rājakusalaṃ dinnabhāvañ ca;  
Sirivaddhanapurādhīpatimahārājuttamassa maṇimayabuddharūpaṃ  
kāretvā sugandhajāte cunṇacandanathāne siridantadhātuvalaṅkānaṃ  
kāretvā taṃ suvaṇṇarajataṃ mayanānāratanakhacite maṇḍape tṭhapetvā  
dūtānūdhūteṇa niyamānaṃ taṃ tassa'eva dinnabhāvañ ca.

11. Tasmīṃ rājasandese pākāṭapiyavacanāṃ sutvā Pavara-  
paramadhammika-rājādhīrājā uṭṭarapītisomanasso hutvā antepura-  
samīpe pavara - Paramabhuddhāreṇa siridantadhātuvalaṅkānaṃ ca  
maṇibuddharūpañ ca tṭhapetvā pūjāsakkāreṇa kudaṇḍamaṇikāñca-  
yuttamahānavaratanacumbitarājavatīyakhacitt'ādike nānārata-  
cumbite sarājike suvaṇṇabhājane bahubhaṇḍapūjāni tṭhapetvā  
dakkhiṇa-vāmapavaramunisi-risāṅgharājāñ ca gāmaṇāsi-araññāvaṇāsi-  
rājāgaṇāñ ca nimantetvā iti- pi- so- Bhagavādibuddhamantaṃ  
saḍḍhāpetvā tesāṃ sasūpabyaṇṇaṃ nānāpaṇṇitakhadaniyabhojanīyaṃ  
parivisittvā dūtāmacce netvā puññakotṭhāsa' atthāya bhikkhu-  
saṅghānaṃ vattapaṭivattāṃ kāretvā tesāṃ eva tīcīvar'ādinānaṃ

datvā ādāsayuttajalitamadhuseiṭṭhadīpeṇa dakkhiṇaṃ kāretvā mahā-  
saṅghadakkhiṇ'ādipañcāṅgaturīyeḥi siridantadhātuvalaṅkānaṃ maṇi-  
buddharūpaṇaṃ sakkārasammānaṃ datvā sakkārasammānapariyosāne  
tidivārattīṃ nānāmahatussavena ca nānēpupphagayāhi ca dantadhātu-  
buddharūpaṃ pūjetvā tidivasāṃ suvaṇṇarajatapaṭimaṇḍitakappa-  
rukkena dānaṃ datvā aggamahāsēnāpati- anusenāpatīhi saha  
mahussavadasaṇ'atthaṃ Laṅkādhīpadūtāmacce ānyāpetvā yathā tehi  
upalikkhitaṃ viya tesāṃ nānārasasampannakhadaniyabhojanīyaṃ datvā  
Sirivaddhanapurādhīpatinā Laṅkādhīpe ketaṃ viya dantadhātu-buddha-  
rūpaṇaṃ pūjāsakkārakusalaṃ koṭṭhāsañ ca tad aṅṅaṃ mayā pubbe  
n'ēropitadātābbayuttakaṃ nānākusalañ ca anumodāpetum sumanasa  
kusalaṃ adāsi.

12. Ath'assa Sirivaddhanapurādhīpatimahārājuttamassa  
saddhāsampannaṃ Sirī-Ayuddhayemahāpuracetiyathāne Saccabandha-  
pabbate paṭiṭṭhitasiribuddhapāḍavalaṅkānaṃ pūjāsakkārabhaṇḍāni  
pūjetvā dinnabhāvañ ca sutvā Ekādasarathasissaraparamanātha-  
paramadhammika-mahārājā Laṅkādhīpamahārājuttamassa rājakusalaṃ  
thometvā buddhapāḍavalaṅkānaṃ pūjetukāmehi Laṅkādhīpadūtā-  
maccehi saha rājāmacce Laṅkādhīpamahārājuttamena saddhā-  
sampannaṃ pesitapūjābhaṇḍāni gāhāpetvā yathāmanorathena  
kusalaṃ anumodātūti rājakusalaṃ koṭṭhāsaṃ adāsi.

13. Atha Siriratanamahādhatvarāmaṇāyakaṃ Saṅgharājī-  
uttamassa pūjetum taya tēcīvar'ādisamaṇapaṇṇākārehi saddhiṃ  
samaṇasandesapesitabhāvañ ca itvā' haṃ saṅghakammakāra-  
mahāmacce Teyyalokamaṇḍire sathitavara-Saṅgharājassa vanditum  
dūtānūdhūte ānyāpetvā sabbapaṇṇākāraṃ dāpesiṃ.

14. Ath'assa Paramasādhīrājassa maṅgalārājapaṇṇākāre  
Laṅkādhīpato pesitadadāpanabhāvaṃ itvā te tassa'eva sādareṇa  
datvā Paramasādhīraññā "Sirivaddhanapurādhīpatimahārājuttamo  
Laṅkādhīpe Sammasambuddhasānaṃ thāvaraṃ kattukāmo. Idāni  
Laṅkādhīpe ativiya virocitaṃ pubbakālasamaṃ Buddhasānaṃ  
Sirilaṅkādhīpatiassa manorathānūrupaṃ ahoṣī" ti ativiya  
somanasena vuccamāno. Sirasā'haṃ sampatīcohami.

15. Atha tayā pesitasubhakkhare Laṅkādiṭṭhe dhammavinay'-  
āḍipakaraneṣa natthibhāvaṃ, tasmim̐ tṭhapan'atthāya samaṇa-  
lekkhapākaṭṭhe tadevānāmadhammavinayapakaraneṣa yācitabhāvaṃ ca  
sutvā sīrasāḍaren' añjalim̐ paggaḥetvā abhivādetvā Parama-  
dhammikaṛājādhiraṇṇajuttamaṣa ārocesi.

16. Tada Paramadhammikamahārāja "Sumaṅgalavilāsinī-Catu-  
Atṭhakathā-Suttapitakeṃ ca Paṭṭhamasamantapāsādik'ādi-Paṇṇa-  
Vinayaṭṭhakathāpitakeṃ ca Moggallānapakaraneṃ ca Atṭhakathā-  
Vinaya-saṭṭikā ca Vimativinodaniṃ ca Rūpasiddhiṃ ca Bāla-  
pabodhi-saṭṭikā ca Bālāvatāra-saṭṭikā ca Saddasāra-saṭṭikā ca  
Saddahindupakaraneṃ ca Kaccāyanāṭṭhapakaraneṃ ca Sampiṇḍa-  
mahānidānapakaraneṃ ca dvi-Vimānavatthupakaraneṃ ca dvi-Peta-  
vatthupakaraneṃ ca Cakkavāḍadīpanīpakaraneṃ ca Sotabbamālīnī-  
pakaraneṃ ca Soḷasakīmahānidānaṃ ca Lokadīpakaṃ ca Lokavināseṃ  
ca Jambūpatīsuttaṃ ca Theragāthā- Therīgāthāpakaraneṃ ca  
Anuṭṭikā-Saṅghadvipakaraneṃ ca Mahāvamsapakaraneṃ ca Maṅgala-  
dīpanīpakaraneṃ ca Majjhimanikāyadvipakaraneṃ ca Papañcasūdanī-  
Atṭhakathā-Majjhimanikāyadvipakaraneṃ ca Aṅguttaranikāya-Mano-  
rathapūraṇīdvipakaraneṃ ca Sammohavinodanī-Atṭhakathā-Vibhaṅga-  
dvipakaraneṃ ca Vajirebuddhetīkākakaraneṃ ca Nettipakaraneṃ  
ca Culavaggaṃ ca Mahāvaggaṃ ca Parivāraṃ ca Atṭhakathā-  
Mātīkākakaraneṃ ca Vinayavinicchayaṃ ca Tīkā-Saṅgahaṃ ca  
Anuṭṭikā-Saṅgahaṃ ca Vibhaṅgapakaraneṃ ca Dhutaṅgaṃ ca  
Kaṅkhāvitaraṇīdvipakaraneṃ ca Pañcapakarane- Atṭhakathā-  
Paramatthadīpanī ca Sumaṅgalavilāsinī-Atṭhakathā-Dīghanikāyaṃ ca  
Sīlakhandhavaggaṃ ca Mahāvaggaṃ ca Pāṭikaṭṭikā ca Paramattha-  
vinicchayaṃ ca Saccasaṅkhepaṃ ca Paramatthadīpanīsaṅkhepaṃ ca  
Tīkā-Saccasaṅkhepaṃ ca Paramatthamañjuse-Tīkā-Visuddhimaggaṃ ca  
Tīkā-Paramatthavinicchayaṃ ca Paramatthadīpanī ca Tīkā-  
Khuddakasikkhā ca Atṭhakathā-Theragāthā ca Sārattajālīnī ca  
Tīkā-Petavatthuṃ ca Tīkā-Suttanipātaṃ ca Tīkā-Cariyāpitakeṃ ca  
Tīkā-Nettipakaraneṃ ca Tīkā-Atṭhakathā-Pāṭisambhīdāmaggaṃ ca  
Tīkā-Itivuttakaṃ ca Atṭhakathā-Udānaṃ ca Atṭhakathā-Cūla-

niddesaṃ ca Pāli-Buddhavamsa-Tīkā-Buddhavamsaṃ ca Pāli-Anāgata-  
vamsaṃ ca Atṭhakathā-Anāgatavamsaṃ ca Tīkā-Anāgatavamsaṃ ca  
Tīkā-Milindapaññaṃ ca Tīkā-Madhurasavāhīnī ca Tīkā-Vinaya-  
vinicchayaṃ ca Yamakapakaraneḍvipakaraneṃ ca Buddhasiṅga-  
nidānaṃ cā"ti sattenavuttipakaraneṃ Laṅkādiṭṭhe tṭhapan'atthāya  
pīṭisomaṇaṣeṇa āḍesi.

17. Api ca subhakkhare añño attho bhavissati.

18. So Sirivaddhanapurimahārāja nagaramajjhe maṇḍapaṃ  
paṭiyādetvā saṅghaṃ nimantayamāno Dhammacakkappavattanasutt'-  
āḍidhammaṃ desāpīto tiyāmarattim̐ mahantapūjāsakkārehi anusam-  
vacchare rājakusalam̐ vaddheti.

19. Ekāḍasarathaissaraparamanāthamahārāja purāgaṇaṃ  
Devamahānagare rājakulupakaṃ bhikkhuṃ dhammaṃ desāpeyya rāja-  
maṇḍire ekamaṣaṣa catuvār'uposathe kāḷajunhapakkhe cātuddasī-  
paṇṇarasī-atṭṭhamiyamhi.

20. Iminā Ekāḍasarathaissaraparamanāthamahādhīpatidhamma-  
dhammikenā dhammadānapasetṭṭhena dhammo antepure pañcamī-  
atṭṭhamī-ekāḍasī-paṇṇarasīsāṅkhāte junhakāḷapakkhe ekamaṣaṣa  
atṭṭhavāre atṭṭ'uposathe desāpiyamāno; evakhaṇḍaparampaṛāya  
antovasse temāsaaparipunṇe tena dhammo rājakulupakaṃ desiyamāno  
nibaddhaṃ acchindeyya. Kasmā? Dhammadānānisamaṣaṣa sabbadānato  
mahapphalattā "Yo dhammaṃ sutvā dānaṃ datvā sīlam̐ rakkhati,  
so maggaḥphalaññānaṃ abhisambujjhī" ti.

21. Ten'āha Maṅgalasuttavannaṇāyaṃ "Sace pi hi cakkavāḷa-  
gabbhe yāva brahmalokā nīrantaraṃ katvā sannisinnānaṃ  
Buddha-paccekaBuddha-khīṇāsavānaṃ kadalīgabbhaṣaḍḍisāni cīvarāni  
dadeyya, tasmim̐ samāgame catuppadikagāthāya katānumodanā  
setṭṭhā. Tañ hi dānaṃ tassā gāthāya soḷasekalam̐ nāgghati.

"Yo dhammacārī kāyena vācāya uda cetasā

idh'eva naṃ paṣaṃsanti pecca sagge paṇḍatī" ti.

22. Api ca dhammadānānisamaṣaṃ Buddhasetṭṭhena pakāsitam̐  
"Ye janā sukhā icchanti, te dhammaṃ sakkaccaṃ sunantu;  
desanāpariyosāne sātthikā dhammadeṣanā" ti. Aggamahāṣeṇādhī-



pati Laṅkāyaṃ tam pavuttiṃ nayitum n'āroceyya tassa pāketaṃ.

23. So Laṅkinto rāja rājakulupakaṃ dhammaṃ desāpento rājanivesane pañcamī-atthamī-ekādasī-panṇasāsīsaṅkhāte ekamaśasa atthavār' uposathe vassūpanāyike upakatthe rājakulupakaṃ bhikkhū dhammaṃ desiyamāno niccaṃ nibaddhaṃ temāsa-paripunnā Devanagarasadisam hotu.

24. Tam kusalam Sirivaddhanapurirājuttamassa Rañño samvaddheyya anāgate.

25. Atha Sirivaddhanapure Buddhasāsanam pabbajj'upasam-pedadanavattānuvattānusiṭṭhā saṅghikaṃ saññaṃ na pāketaṃ bhaveyya.

26. Sirivaddhanamahārājā rājaporiṣaṃ saṅghavaram oṭupārisuddhasīlavissuddhiṃ āyācān'atthāya "Devamahānagare bhikkhusaṅgho pabbajj'uppādaparamo Laṅkādiṭṭhe kulaputte ovadati Laṅkādiṭṭhe Buddhasāsanam thāvaram khemaṃ abhi-vaddhayi" ti apesayi.

27. Idāni tassa rañño manoratham abhipūrayi.

28. Api ca sabbe bhikkhū Upālittther'ādayo pamādam pāvācānenānānucchavikaṃ disvā pamocaṃ'atthāya saṃsāradukkhato anuśāsiyamānā sugatibhūmiṃ paṭṭhanānucchavikena sampapūṇiṃsu.

29. Ten'āha porāṇ'ācariyo :

"Saddhāpubbaṅgamam puññaṃ api kiñci punappunam pasannā tīsu kālesu labbhanti tividham sukhaṃ'ti.

30. Api ca MahāVisuddhametrī-Anuvicittavādī-NahutaBibidha-snehānāmikehi tīhi rājapuriṣehi bhikkhusaṅghehi saddhiṃ Visuddhācariyapamukhehi nikkhamitvā nivattamānehi "Sabbe Laṅkā-vāsino senāpatimahāmacca'ādayo saṅghasannipāte vihāre buddha-paṭimākaravisaye pavasiṭvā niccaśīla-uposathasīle samādayitvā dhammaṃ suṇantā kaṇṭhuk'unhisaṇi paṭimukkamsu. Tadā therā cattāro bhikkhū Upālittther'ādayo paṭipadam ananucchavikaṃ disvā sāsetvā vā kathetvā vā te kaṇṭhukamikkarū muñcāpeyyuṃ ekamsaṃ karitvā upagañchitum. Senāpatimahāmacca ovādasāsanam nānukariṃsū"ti evam vuttam.

31. Trisakkarasamvachare rājasandesam niyamānamahāmacca ca idāni pavesitamahāmacca ca dveme dūtā yasmiṃ yasmiṃ padese buddharūpaṃ pañāmitam niyamānā buddhapādevaṇṇjanam pañāmituṃ ca rājapuriṣehi ayuttam disvā vāciyamānā kaṇṭhuk'unhisaṇi ca muñciyamān'ekamsaṃ karitvā n'uppesaṅkhamitum anurūpaṃ passamānānukareyyuṃ tāni te omuñcayamānā. Cattāro therā Upālīdayo Laṅkādiṭṭhe vasamānā ovadeyyuṃ senāpatimahājanānam punappunam eva; ekaccānukari, ekaccā nānukari, ekaccānukaritvā yaṅkiñci puggaladutiyaṃ anukariyamānam adisvā lajjamanānukariṃsu.

32. Sakala-Sirivaddhanapurivijitavāsī brāhmaṇo hi mamāyitam vā tam unhisapaṭimukkam sasirasadisam unhisukku-jayamānāsirasadisam kaṇṭhukapārūpanam uccākulapuggalam vā kaṇṭhukamuñcanam pi hīnajatipuggalesarikkhakaṃ ti katheyyuṃ.

33. Api ca brāhmaṇā senāpatimahāmacca'ādayo Buddhasāsanam pasannamānā tehi therehi Upālīpamukhehi eadā kaṇṭhukamikkare omuñcāpetum vāriyamānā na honti. Te brāhmaṇā bhikkhusaṅgham buddhapamukhaṃ ca pañāmitum āramam pavesanto bhikkhūhi vāriyamānā Buddhasāsanānucchavikena. Sace pi ye diṭṭhamānam atinānucchavikaṃ'ān-eva na paggaṇheyyuṃ, te puggalā Kavindena pasamsitabbāti ativiya kusalam labbheyyuṃ.

34. Ten'āhu porāṇā Manusaviniyayaṇṇanānam "Ye chattaṃ vā pattaṃ vā dhārentā vihāra-cetiya-bodhirukkha-buddhapatiṃsaya sīmāmaṇḍale pavissanti, te niraye pattanti; antamaso upāhanam abhiruyhitvā tasmiṃ tasmiṃ sīmāmaṇḍale pavissanti, te niraye pattanti; ye hatthi-assa-sivikā-ratha-yān'ādayo yāne abhiruyhitvā tasmiṃ tasmiṃ viharūpacāre pavissanti, te niraye pattanti; antamaso pi sīsa-veṭṭhanam vā kaṇṭhukam vā pārupitvā tasmiṃ tasmiṃ maṇḍale pavissanti, te niraye pattanti; ye Buddhaṃ ca Dhammaṃ ca Saṅghaṃ ca saraṇam gatā, te caturāriyasaccāni sammappaññāya passanti;

etaṃ kho saraṇam khemaṃ etaṃ saraṇam uttamaṃ  
etaṃ saraṇam āgamaṃ sabbadukkhā pamuccatī"ti.

35. Api ca Pācittiyavinayavaṇṇanā " Na chattapāṇissa agilānassa dhammo desetabbo, na pāduk'ārulhassa agilānassa dhammo desetabbo, na vetṭhitasīssassa agilānassa dhammo desetabbo; na oḡuṇṭhitasīssassa agilānassa dhammo desetabbo; yo pāduk'ārulhanto hatthapāsaṃ bhikkhūnaṃ pavasiṭvā pañca-sīla-atṭhasīlāni samādiyitvā dhammaṃ sutvā piṇḍapātaṃ paṇāmento, so Buddhasāsaṇe agāraṇo; yo koci evaṃ akariyamāno Buddhasāsaṇe sagāraṇaṃ katvā ratanattayasamāko hoti, tasmim saraṇ'āgamaṇaṃ tiṭṭhati, so 'upapilak'upacchedakammasaṅkhātāṃ pāpakammaṃ virahito " ti veditaḅbā.

36. Aggamahāsenāpati Laṅkāyaṃ taṃ atthaṃ ubhayapakaraṇe samvijjemaṇakaṃ nayitvāna pākataṃ ārocetvā Sirivaddhanamahā-rājuttamassa brāhmaṇānaṃ Buddha- āṇācakaṃ narindaṃ paṭiyādetvā kusalābhivaddhanāya Laṅkindamahārājuttamassa ca.

37. Atha tassa rājamaṇḍīrasamīpa-Paramabuddhārāmavihāre rājapurisena dūtānudūtāmaccaṇaṃ āniyapavesanaḅhāvo buddharatana-bimbaṇ ca siridantadhātuvaleṇṇaṇ ca dinnam eva ahoṣi.

38. Tayo dūtā ca sa-unḅisaṃ buddhabimbaṃ nikkhasuvanna-mayaṃ tassa paṭirūpakam diṣvā navaratanamaṇḍitaṃ maṇimuttā-veluriy'ādikam mah' agghaṃ sundaramaṇḍape susaṇṭhitaṃ nānājātarūparaḅtamaḅkaccittaṃ diṣvā aṇṇiṇaṃ buddharūpaṇ ca hadayena saṃsayamānā "Taṃ buddhabimbaṃ navaratanamaṇḍitaṃ eva rūpaṃ eva Laṅkāyaṃ na hot'eva; tasmā ayaṃ buddhabimbo evarūpo paṭimaṇḍito devaputtasadiṣo ahoṣi"ti mābravum.

39. So Rājādhirājuttamo rājakiccaṃ abhikusaḅaṃ vitathaṃ Buddhavacanena nānukareyya. "Buddhabimbo mekuṭacumbito īdiṣo va Mahājambūpativatthumhi pākato"ti vatvā taṃ nidānaṃ pākataṃ vācento rājapurisṇ eva evaṃ āha.

40. Jambūpativatthum pesamānāmhase Laṅkāḁīpe sāsitaṃ brāhmaṇānaṃ Aggamahāsenāpatiṃ Laṅkāyaṃ Laṅkāḁīpaduttamarājassa taṃ ārocayitvā imaṃ vatthum pesento Saṅghavarasāyakkuttamassa vicāretvā vimatihaṇaṇ'atthāya sabbesaṃ brāhmaṇānaṇ ca; Laṅkindaṃ taṃ buddhabimbaṃ sabbanavaratanapaṭimaṇḍitaṃ edisaṃ karesi;

kusaḅaṃ bhiyyobhāvāya Laṅkāḁīpe Sirivaddhanapurivijite ti. Api ca dūtānudūtāmaccaṇ vicittakāṇṇanarajataratanapaṭimaṇḍite Paramabuddhārāmavihāre manorema maṇḍape Buddhasiḅhiṅgarūpaṃ diṣvā taṃ aḅānitvā nidānaṃ kathāpesum savanāya.

41. Rājapurisṇ taṃ āharitvā dūtānudūtānaṃ taṃ pākataṃ kathesi.

42. Dūtānudūtāmaccaṇ " Imaṃ Sirivaddhananagare n'atthi Siḅhiṅganidānaṃ " ti abravum.

43. Rājapurisaṃ Buddhasiḅhiṅganidānaṃ likkhāpetvā pesayāmhase. Aggamahāsenāpati imaṃ Buddhasiḅhiṅganidānaṃ nīharitvā Sirivaddhanaraṇṇo ārocetvā Sirivaddhanapurasmaṇ idam gopetiṭi bravi.

44. Api ca rājapurisā MahāVisuddhametri-Anuvadībicitta-NahutaBibidhasneḅānamikā āgacchamānā dūtāmaccaṇaṃ nāvaṃ pakkhanditvā. Laṅkāḁīpasamīpaṃ patṭānaṃ pothaviyojaleṣṅja-rugaṭe toyenuṭṭhatthamhi mālutaḅavīciyugaṭā va tiṭṭhati. Aruṇagāmeṣsa tiṭṭhasamīpe purimadiṣā bhijjati nāvā. Cattāro bhikkhū ca dve sāmaṇerā ca dve Vilantamanussa ca atṭṭha-janā samuddamaḅḅhe maraṇamukhe patṭimsu.

45. Sabbe bhikkhusaṅgha-sāmaṇera-rājapurisā-Vilantamanussa ca pothavikato orohaṇṭā phalekaṃ vā nissāy'udake vuyhamānā vā tīraṃ sampāpunesum. Dvādesabhikkhusaṅghā ca navasāmaṇerā ca dve rājapurisā ca dibhāsavācakaḅuriso ca catuveḅḅā ca navapesakārā ca ek'ārāmiko ca satṭarasādhikaVilantamanussa ca chādhikapaṇṇāsamanussa subhakkhara-garulahusuvannaṇarajetā-laṅkāra-bhūsavatthamahagghaṇ ca siridantadhātupūḅḅhaṇḁāraha-rājadānaṇ ca gaḅetvā Aruṇagāmaṃ Maṅgalamahāvihāraṃ vā upaniṣṣāya, jayabhāsitaṃ nāma porisaṃ paṇṇahatthaṃ, Agga-mahāsenādhipatiṇo peseyyum. Aggamahāsenāpati taṃ paṇṇaṃ gaṇhanto gantvā antepuraṃ Sirivaddhanaraṇṇo taṃ āroceti.

46. Sirivaddhanamahārājā piyavādī rājamettiṃ vaddhento, ativiya pasanno, Vāma-aggakampahevaddhikārammahassanaṃ eva Aggamahāsenāpatinā ca catusaviramakkhaggehi paṇṇāsasatabala-

nikāyehi pañcādhikapaññāsasatajanehi saddhiṃ sīvik'upavāraya-  
ticōvara- garuḷahubhaṇḍe pesetvā Visuddhācāra-Varaṇṇānamuni-  
pamukhānaṃ therānūtherānaṃ dāpiyamāno, MahāVisuddhametri-Anu-  
Vāḍḍhicitta- NahutaBibidhasnehāsāṅkhātārājapuriśānaṃ ekamekānaṃ  
koseyyanivatthavicittamālasattal'ekaṃ ca visuddhasātik'ekaṃ ca  
vatthacatuḷḷaṅkalikkhivicitattak'ekaṃ ca uraṅgavattharattarājīseta-  
rājīṇi ca rattamukkarāj'ekaṃ cāti pañcamāṃ vatthāṃ samāṃ  
diyamāno, vejja-nitabhāsa-porisa-pesak' ek' āramikānaṃ kañcaka-  
vatthāni ca samāṃ samāṃ (diyamāno), saṅghaṃ sakkārabbhaṇḍa-  
subhakkharaṇi ca rājapurisaṇi ca ajjhesamāno; niyamānupavāretvā  
dvādasadināṃ Saṅkuraḷkittanagaraṃ sampatto Sirivaddhanapurūpa-  
kantikaṃ ekāṇ'eva añjasāṃ.

47. Laṅkādiṇipinduttamaraṇṇā sāha porisaparivār'atthasatehi  
sabbesaṃ samaṇerājapurisaṇaṃ Dakkhiṇasaṅgharāja- pañcarāja-  
kulupaka- soḷas'anusaṅgha- Pālibhāsāyavācuggatadesasāmaṇera-senā-  
patiAdhikāramahākiriyaṇārājakarūṇādhikārammahatthamevanēmika- anu-  
senāpatitayānaṃ chaṭṭiṃsādhikakattasatānaṃ saṅghaṃ subhakkhar'-  
upavāriyapesanabhāvo Vālukagaṅgānadīṃ Sirivaddhanapur'upakantikaṃ  
sappāpūṇi agghagāvutamaggaṃamāṇaṃ pi.

48. Laṅkādiṇipaduttamo saddh'ussehājāto āgantvā, paṭi-  
santhāraṃ karonto sagārevena caṅkaratanayuggaṃ datvā, ekame-  
kānaṃ bhikkhūnaṃ ca geṇh'upavāraya anto Sirivaddhanapurasse  
Pupphārame, sabbe rājapurise Kuṭiyāvera-nāmike nāḷikeravane  
vasamāno, samaṇerānaṃ ca bhikkhūnaṃ ca nānappakāraṃ cīvara-  
parikkhāraṃ datvā, suddhe āgāraṃ kārāpento bhojanaṃ rundheyya  
nānāvidhaṃ kappiyakhādanīyaṃ sāmānerabhikkhūnaṃ ca upatthah'-  
atthāya.

49. So taṃ tambula-pūga-phalāhārānna-minaṃ ca āharāpetvā  
upacchidati nāvikaḷaṃ rājapurisaṇaṃ ca.

50. So Dīpaduttamo āgantvā catuṣocaya-bhesajjaṃ deyya-  
dānaṃ jīvitaparikkhāraṇi ca bhikkhūnaṃ datvā, te rājapurise  
rājamaṇḍiraṃ āroḥanto sabbālaṅkārehi maṇḍitaṃ pañāmasubhakkharaṃ  
dātum ekavāraṃ āruheyya āpucchapañāmitum pun'ekavāraṇi ca.

So tiṇṇarājapurisaṇaṃ ekamekaṃ ca vaṭṭasakatidalasannibha-  
aṅgulimuddhikasīsakosarajataparikkhittasamūlārājateraññitāni ca  
pañcādhikadvīsata- cattālīsādhikadvīsata- dvesata- aṅgularājatāni  
ca ekamekānaṃ koseyyapatta-rajatacumbitakaṃ pesanivatthāṃ  
desavidhaṃ pañṇākāraṇi ca tesāṃ nitabhāsa-porisa-vejja-pesa-  
purisaṇaṃ catuparisānaṃ c'eva adāpayi.

51. Sirivaddhanapurimahārājā samussāhitamānaso ratana-  
buddhabimbaṃ siridantadhātuvalaṇṇjanaṃ ca sasaṅghikaṃ anuyāyanto  
Vālukagaṅgānadīṃ sampatto ativiya domanassaṃ anubhuyyate.  
Varasaṅgharājuttamo sabhikkhusaṅgho taṃ thānaṃ sampatto  
domanassaṃ upādayi. Kasā tassa niggaṭa-Laṅkādiṇipamhā te sabbe  
rājapurisā sabhikkhukā Devanagaraṃ āgacchantā, kiñci vikaḷaṃ  
nāhontīti pañṇaṃ paricchiḷḷamānuyuttaṃ likkheyyaṃ.

52. Evaṃ so Laṅkuttamindo pasannahadayo pītipāmojjo  
idaṃ eva kusalaṃ kareyya.

53. So narindo Dhammikamahārājā somanassappatto tena  
kusaleṇa tassa rañño anumodī nānappakāreṇa bhiyyoso mattāya.

54. Idāni Varadhammiko Sāminduttamo dūtānūḍḍatāmaccānaṃ  
rājapañṇāhatānaṃ ativiya kārūṇiṇo, tasmiṃ rājasaṇḍesaṃ ānīte  
rājasaṇḍiraṃ pacchā gacchamāne taṃ nīketiṃ rājapurise  
thēn'antar'anucchavike payojetvā'nurekkhito pesakārapurise  
vassāpento pesakārakammaṇa, bhaṇḍāgārikapurisaṃ rajataṃ  
gāhāpetvā, vīsatipalaṃ samāṃ samāṃ dūtānūḍḍatāmaccānaṃ dāpetvā,  
pañcapalaṃ samāṃ samāṃ dibhāsālaṅkāparisaṇaṃ ca, pañcapalaṃ  
dibhāsāvācakaVilantassa; laṅghipurisaṇaṃ garu dve palā  
labhisī; sē laddhuṃ chapādanti; dvepādādhikaṃ ca palaṃ deti  
rājadūt'upadūtābhāsāvācaka-pesakāra-porisaṇaṃ ca bhisibimbahanaṃ  
kaṭṭasāchi'nna-mina-tambula-kamu-puvavikatiṇi ca.

55. Sace pi te dūta-nitabhāsā-pesakāra-porisā pasaṅgaṃ  
yaṅkiñci pipāsā honti;

56. so tesāṃ upatthāyikaṃ Rājamantrīmahāmaccaṃ rajataṃ  
gāhāpeti vikayamān'ucchavikāsiṃsanāya.

57. Te dūtānūdūtāmaccā nigatalaṅkāḍīpā gacchamānā tena pariggahamā dātābbayuttakamā gāhāpayitvā dukkhasukhasuvatthiñ ca pucchiyamānā punappunam eva acchindeyyamā kiccakat'upatthāka-rakkharājapurisamā khēdanīyamā bhojanīyamā paṭipādaya sattāhe tāni gāhāpayamāno tesamā deti yāva Ṭāṅkāḍīpamhā.

58. Api ca so Dhammiko rājā cuddasannamā Ṭāṅkāporisānamā bhikkhūhi saddhimā Ariyamunipabbhūtihi āgatānamā āramikānamā rajat'ekapalañ ca dvedussayuggañ cāti rajata-vatthāni tesamā deti.

59. Api ca tasmimā dūtānūdūtātaye pavasapaṇāmite Paramakkhattiyeasāmino mahādayadharo tesamā rājadūt'upadūta-trīdūtānamā pesavattahapaṇḍarataladesakānik'ekañ ca sisupageḷaka-sukhumatalakāñcānavicittalekkharukkh'ekañ ca kañcukeḷakatala-kāñcānumujāveḷik'ekañ ca suvaṇṇagaṇṭhithūpikapañcavīsāñ ca kāyabandhanakoseyyaCīnarājīsuvāṇṇasādisamā v'ekañ ca tīviyeveḷī-suvāṇṇagaṇṭhikāthūpik'ekañ ca aṅgulimuddhikāñīlamanīkaṭukaphala-pamāñ'ekañ ca suvaṇṇavataṇṇamā sakekañ ca suvaṇṇasāpamcārik'ekañ ca sovaṇṇatatakamatt'ekañ ca sajjhukakoraṇḍakāmbujadalades'ekañ ca kālisajjhukakoṭakaYipun'ekañ ca rajatadabb'ekañ ca dvesula-dabbasaJJhuk'ekañ cāti sattabhaṇḍāni rājadūtassa datvā;

60. upadūtassa pikareḷakatalasuvāṇṇāñ ca kañcukeḷakatala-nīlūmujeḷakāñcānaveruliy'ekañ ca gīveyyakaveḷīsetavattahasovaṇṇa-gaṇṭhikāthūpik'ekañ cāti tato mukkāgghāni tīni bhaṇḍāni;

61. trīdūtassa ca kañcukeḷakatalasattūmujaśovaṇṇ'ekañ ca aṅgulimuddhikāñīlamanīkuñjāphalūmukk'ekañ cāti tato mukkāgghāni dve bhaṇḍāni;

62. sattavattabhāraṇ'upabhogaṇi samakāni datvā, sabbam eva sādīsamā atthi, tibhāsāvācakaaporisa-catulaṅghīti sattannamā porisānamā sajjhukataṭak'ekamekañ ca samamā samamā deti pun'ekavāramā.

63. Dūtānūdūte Sattabandhagiriṇ ārohaṇte paṇāmaya Buddha-pādevaḷaṇṇajānāvagacchite Bhūmīndavaraparamasiribhāgyadharadhammika-mahārājā tiṇṇamā dūtāmaccānamā visamakānamā pañcavīsati-pala-paṇcadasapalāti rajatāni upadiyamāno.

64. Ariyamunipabbhūtihi bhikkhūhi saddhimā āgatānamā atthā-brāhmaṇaḷaṅkāvēsīnamā tipala-dvipala-chapādan ti rajatāni, yathā-kamamā dūtāmaccapesakaporisānamā tepaṇṇāsajanānamā pañcapala-dvipala-tipalan ti rajatāni, visamakāni datvā tiṇṇamā dūtāmaccānamā sajjhupādarājamuddhikamā koṭetvā catukuñjāgarurajatavatūmamā yathākamamā adāsi dve pādādhikasattapalā gaṇanāvasena pun'ekavāramā.

65. Api ca so Mahārājā kārūññadharo te dūte pakkosāpetvā Suriyāmarindenāmike pāsādavare upatthāpentō mahārahe rajatamaye rājapallaṅke nisīno mahāmaccehi parivārito sajjhubhiṅgāra-Yipunālīkkhañ ca sajjhucātiYipunālīkkhañ ca Syāmakheḷamalakañ ca yugakoseyyaCīnarājīñ ca ekakoseyya-accalattadesañ ca tipesāvatthakañ ca tiṃsathāliñ ca sattarasabhaṇḍabhājanakhirarukkhāniyāsālepanañ ca chabhaṇḍabhājanakamāpandārañ cāti upabhogaṇi navabhaṇḍāni tesamā dūtāmaccānamā samakamā samakamā adāsi.

66. Pavasanāyapucchake dūtānūdūtātay'eva tasmimā Paramakkhattiyavamsādhīpacciḃho rājā dūtāmacca-bhāsāvācaka-porisāpesakaporisānamā karuṇāvegasaṃsāhitamānaso taloddhātārākāṇṇa-pesānivattamā mikaramoddhadesasovaṇṇatalamā kañcukakoseyyaVelantā-sajjhumbutalūpujaśovaṇṇavicittatālekamā kuṭagaṇṭhikasovaṇṇapañcāvīsāñ sovaṇṇagaṇṭhīpupphatūṅgoddhātakoseyyaveḷīyagīvakañ ca kāyaveḷīsanādhārañ ca asisapharukosaparikkhittasajjhukathālikañ cāti vatthābharaṇāni rājadūtassa ca datvā;

67. pesānivattakasetatālāñ ca koseyyamoddhāsovaṇṇatālamikaramā koseyyaVelantā-sajjhutalūtuṅgarajatavicittarukkhakañcukañ ca gaṇṭhikasovaṇṇathūpikapañcavīsāñ ca pupphatūṅgasetakoseyyaveḷīgīveyyakañ ca gaṇṭhikasovaṇṇāñ ca kāyavethāsānādhārañ ca asisakosapharuparikkhittasajjhukakoṭikañ cāti vatthābharaṇāni upadūtassa datvā;

68. pesānivattakasetatālamā unḥisakoseyyamoddhātālasuvaṇṇadesañ ca missakakoseyyutuṅgarajatatālāñīlāvilantākoseyyakañcākañ ca gaṇṭhikakāñcānathūpikañ ca koseyyayoddhātutuṅgapuppha-

sovaṇṇagaṇṭhikakāñcaṇathūpikaveḷiyagīvaṇ ca kāyabandhasenādhāraṇ ca khaggakosapharuperikkhittasajjhucārikaṇ cāti

69. vatthābharaṇāni trīdūtassa ca datvā; kañcukelakatala-rattūtūṅgelakasesajjhugaṇṭhikasādisaphāraṇgaṇ ca cumbitakoseyya-talarattūtūṅgasuvaṇṇarukkhaṇ ca kāyasannaddhakoseyyamasararūrājiṇ ca rajatagaṇṭhikasādisaphāraṇgapāñcadessaṇ cāti vatthābharaṇāni dibhāsāvācakaVilantassa datvā;

70. rajatagaṇṭhikasādisaphāraṇgaṇ ca kāyasannaddhakoseyya-masararūrājiṇ ca koseyyelakatalarattūtūṅgelakakāñcukaṇ ca cumbitamelakatalarattūtūṅgasuvaṇṇarukkhaṇ cāti vatthābharaṇāni dibhāsāvācakaLaṅkā-Vilantassa datvā;

71. koseyyapaṇḍalāpesavattakaṇ ca vicittarājikañcuka-terassaṇ ca gaṇṭhikadantarattaraṇḍaterassaṇ ca koseyyaCīnapesa-sāṭakacatukkarājīterassaṇ ca koseyyamīkarūtūṅgapupphatalaratta-terassaṇ ca kāyabandhakoseyyaCīnarājīrattaterassaṇ cāti vatthābharaṇāni terasapesakaporisānaṇ datvā;

72. koseyyasamasevatarattūtūṅgakadalīpattakañcukaṇ ca gaṇṭhikadantaragaṇḍattaṇ ca elakatalarattūtūṅgapupphamīkaraṇ ca koseyyapaṇḍalāpesavattakaṇ cāti vatthābharaṇāni laṅghījetthaka-porisassa datvā;

73. kāyabandhakoseyyaCīnarājītucohaṇ ca vicittarājikañcukaṇ ca dantagaṇṭhikaraṇḍarattaṇ ca mīkarakoseyyaCīnatalsarattūtūṅga-pupphaṇ ca pesanivatthekatabanadesaṇ ca kāyavethanaCīnarājī-tucohaṇ cāti vatthābharaṇāni laṅghīsissānaṇ datvā;

74. rājīvicittakañcukachattīsaṇ ca gaṇṭhidantachattīsaṇ ca mīkarakoseyyasamasevachattīsaṇ ca pesavattakasubaraṇa-chattīsaṇ ca koseyyaCīnatucoharājītiṇsaṇ cāti vatthābharaṇāni tiṇsapesakaporisānaṇ adāsi ekavāraṇ puna.

75. Dūtānūdūtāmaccā pavasitvā Devamahānagare saṇṭhitā yāva paṇḍagatā. Kiñci vekalaṇ na hot'eva.

76. Tathā so Dhammiko rājā Samindādhīpatināmo tesāṇ dūtatayapesakaporisānaṇ mahākāruṇṇādhāro sucaritena bhavēyya.

77. Laṅkāpīṇdo Sirivaddhanarājā imaṇ kusalaṇ anumodī.

78. Api ca Laṅkuttamamahārāja sabbe saṅgha-Ariyamunino nimantētetvā tamhā jālanagarahā anupotaṇ orohitvā āgacchante.

79. Kapitallotelantenāmaniyāmakō sabbasmiṇ saṅgha-Ariyamunimhi pasannacitto sabbe saṅgha-Ariyamunīnaṇ manoratham pāpesi. Te saṅgharājaporisaṇ sabbāgamaṇa kenaci vikalā na honti.

80. Ekādasaruddhaissaraparamanāthanārāyanadasarājadhara-dhammasēṭṭho mahārāja mahāsēnāpatinā tam attham ārocito viditvā pākataṇ "Kapitallotelantenāviko Vilantajātibāhirapakkhiko pavara-Buddhasāseṇa pasannacitto sabbe bhikkhū-Ariyamunī-pāmoḁkhe paṭipajjamaṇo kenaci avikalāpeti"ti rājāvacaṇ bhāsītva pasannacittassa Vilantassa catupalagaruk'ekasuvaṇṇasarakāṇ ca vīśapalagarurajatakoraṇḍakaṇ ca rajataparikkhitadaṇḍakosamūla-lattatīśūlaṇ kañcukasannaddhayuttaṇ paññāsasovaṇṇagaṇṭhikaṇ ca datvā; "So Sirivaddhanapurīṇdo rājā anumodanaṇ karotu iminā rājekusalēnā"ti āha.

81. Api ca sānusaṅghā-Visuddhācariyo-Pavarañānamunī ca te therā bhikkhū sāsanaṇotakaṇ karontā Sirivaddhanapure vasīmau.

82. Tasmīṇ ahontāvasādisāppakāni giṇhaṇ ca hemantaṇ ca dve utūni tesāṇ mahantaṇ vasanta-utu ativiya sītayuttaṇ. Devamahānagarasādisaṇ saṅgho sace sukhayutto Laṅkāvasīno kulaputte ovād'atthāya pasannacitto tasmīṇ vasitukāmo vasatu. Saṅgho utuviparināmatā ābādīhiko hutvā phāsukaṇ alabhitvā niccavasitum asakkonto; Sirivaddhanapure Aggamahāsēnādhīpatim tam attham Sirivaddhanarājāṇo ārocāpesi Devanagaraṇ saṅghaṇ puna nivattāpan'atthāya. Iccetaṇ Sirivaddhanarājāṇo kusalaṇ hotu.

83. Api ca Sirivaddhanapuruttamassa Laṅkindassa yathājjhāsāyānūrūpena vā rājamittasanthave abhivuddhiyā vā maṇḍalarājapaṇṇakāre dātukāmo hoti.

84. So rājā Sāmindādhīpati mahārājadharaḍhammasēṭṭho nānāpadesapūjito sabbarattharājūbhīpatthito patidānakovidō rājaporisaṇ Ariyamunī-dūtānūdūtāmaccē puṇḍāpeti.

85. Ariyamuni-dūtānūdūtāmacā Sirivaddhanapurimahārājā bodhisambhāreṇa vijitapaṭhaviyaṃ neva jātaṃ suvaṇṇaṃ aṅkurabījā pharacamma sennaddhadhanuṃ ca suvaṇṇapaṭaṇukajālānuchavikalapaṇa-buddhabimbaṃ ca Sirivaddhanapurimhi ayapattaṃ ca mahāthālānu-thālīkaṃ ca adhippetīti vadiṃsu.

86. Taṃ sutvā rājapuriso Sirivaddhanapurimahārājā idaṃ c'idaṃ ca peṭṭhetīti dūtānūdūtakathitavacaṇaṃ Ekādaśa-ruddhaissara paramanāthanārāyaṇadaśabidhadharadhammasetṭhamahārāj-uttamaśa taṃ ārocesi.

87. Taṃ sutvā ca paṇa so Dhammiko mahārājā dhammadhara medhāvī mahādhiro anāthanātho tamonudapaṇṇobhāso puṇṇānu-bhāvena lokapaṇṇato Devamahānagare dhaj'uttamo sabbadisūsu pākato suriyobhāsūro tathāsīhanēdavaṇaṃ onādentō rājapaṇṇākāraṃ vikkappento mittasanthavaṃ vaddhetī rājamettīti ca Sirivaddha-narājuttamaśa rājino sucaritena.

88. Paramadhammikamahārājā uṇṇisadhāraṇkūṭ'uggataṃ ca suvaṇṇayikānāmaṃ ca taṃ ṭhapitarajatapelaṃ ca veluriyamaṇi-mayacumbitasaṅgulirājāmuddhikaṃ ca taṃ ṭhapitasuvaṇṇadāśasamuggaṃ ca rājāvatīsovatthikaṃ ca majjhe ratanamaṇimay'ane karatanapaṭi-maṇḍitakuḍanuracchadaṃ ca te ṭhapitavijjanarājiruciyaṃ jūsa-sabbhāti atṭharāj'aggabhaṇḍāni ca rājakāyamaḍḍharakaṇṇacūkaṃ ca dasutuṇṇagagura sennaddhavatthaṃ ca urabandharājāvatīmekhalaṃ ca taṃ ṭhapitavijjanarājirūpiyaṃ jūsa sabbhāti caturājadharabhaṇḍāni ca aggarājāvatīrasaracitakosiyatṭhapitasatthaṃ ca dhanuṃ ca phalakaṃ ca suvaṇṇanāgasaṇṭhānārāṇi cāti caturājasatthāni ca vijjanarājisuvaṇṇamayamukhādhāraṃ muggaculasaṇṇakāṇi ca dīghato caturas'aṅgulādhikadviratanaputhulato caturāṅgulādhikadviratanakoseyyapupphutuṇṇasuvannaṇatalavirocitabimbohaṇaṃ ca dīghato caturas'aṅgulādhikacharatanaputhulato ekavīs'aṅgulādhikativiratanakoseyyapupphutuṇṇasuvannaṇatalasucanīnāma vatthaṃ ca dīghato nav'aṅgulādhikativiratanaputhulato atṭharas'aṅgulādhik'ekaratanakoseyyapupphutuṇṇasuvannaṇatalasucanīnāma vararājasaṇṇaṃ setta-muddhiṇḍi ca keṇṇanakaṃ mūjalitadalevatirajatasamuggaṃ ca

keṇṇanakaṃ mūjalitadāhararūpiyabhaṇḍānaṃ ca rājāvatīvetthanarājāvatī-mūlakuṭamayaṃ kuḍanasuvaṇṇadvīsūlaṃ ca kuḍanamaṇivetthanapharumaṇicumbitamoramāṇidabbhiṃ ca vīsapaṇṇasāṅkurabījasaṇṇaṃ ca taṃ ṭhapitavijjanarājirajatasamuggaṃ ca sattana hutapaṭat' anuka-suvaṇṇaṃ ca vijjanarājirajatasamayaṇaṇaṃ abhaṇḍānaṃ ca videsānukōṭa-rajatakheḷamalakaṃ ca khacitakoṭarajatakumbhiṃ ca muggapaṭi-maṇḍitappesaṇaphalakaṃ ca chiddadantaṃ jūsa Cīnaṃ ca danta-khacitavicitṭapheruyuttasuvannaṇatalavījaniṃ ca puppha candacakka-Yipunavijaniṃ ca danta khacitavicitṭapupphamaṇṇakararūpaṃ ca rājāvatīmayaṇvījjanarājjuṃ ca dve ayapatte ca tathā muggamaya-pidhānādhāre ca dve patte tathā hatthīkaṇṇamuggakatapidhānādhāre ca dve patte ca tathā rattarājīvicittena saha muggapidhānādhāre ca dāsa-ayapatte ca tathā telapākena kamala Cīnaṇāmena rājī-vicittapidhānādhāre ca paṇṇasa-ayapatte ca tathā rattarājī-vicittapidhānādhāre ca tetiṃsa-ayapatte ca tathā rukkhakālī-niyāsa lepanapidhānādhāre ca ekūṇatiṃsa-ayapatte ca tathā ratta-niyāsa lepanapidhānādhāre ca tālīsa-Yipunapāṇaniyāsa bhaṇḍāni ca sattati Cīnapāṇaniyāsa bhaṇḍāni ca tetiṃsa Yipunathālānuthāle ca sattatyādhikasata Cīnathālānuthāle ca te ne hutamaḥantamaṃ jhima-culasūciyo ca dīghato navaratanaputhulato caturatanamaḥant'-attharaṇaṃ ca dīghato nav'aṅgulādhikacharatanaputhulato nav'-aṅgulādhikadviratanacul'attharaṇaṃ ca samatiṃsa pesaṇavattthaṃ ca vīsādhikasata koseyyavattthaṃ ca chemaḥantamaṃ jhima culaseta loha-kumbhiyo ca paṇṇasaṇṇarājabhaṇḍāni Sirilāṇkādhīpatissa datvā pesesi.

89. So ca muggaṇḍavicitṭ'aṅgulimuddhikaṃ ca vījanarājī-maṇicumbitavataṃsaṇṇaṃ ca majjhe nīlāmaṇicumbiturocchadaḥ kuḍana-rajjunaṃ ca aṅgulimuddhikaṭhapitasuvaṇṇadīghasaṇṇaṃ ca vataṃsakurocchadaṭhapitavijjanarājirajataṃ jūsaṃ ca paṇḍaka-camma sennaddhaphalakaṃ ca maṇicumbitamoramāṇidabbhiṃ ca rājā-vatīdvīsūlaṃ ca dvenahutapaṭat' anukasuvannaṃ ca vījanarājīrasa-nāmarajatabhājanaṃ ca matṭharajatakumbhiṃ ca paṇṇasaṇṇanā-karapaṭabhaṇḍāni ca vīsa Yipunaniyāsa bhaṇḍāni ca paṇṇīsa Cīna-

niyāsebhāṇḍāni ca vīsaYipunathālānuthāleṇ ca asītiCīna-  
thālānuthāleṇ ca pupphacandacakkayuttaYipunavījaniṇ ca cul'-  
attharaṇaṇ ca samatīpapesanavattthaṇ ca satṭhīkoseyyavattthaṇ  
ca ekavīsarājābhāṇḍāni Sirilaṇkādhīpatissa kanīṭṭharaṇjakumārassa  
adāsi.

90. Paramasoro Laṇkādhīpatissa rājamittasanthav'atthāya  
rājāvatīkoseyyaYipuna-asīṇ ca adāsi.

91. Paramadhammikamahārāja pañcadasanānākarapaṭabhaṇḍāni  
ca vīsaYipunaniyāsebhāṇḍāni ca cattāḷīsaCīnarukkhanīyāsebhāṇḍāni  
ca paṇṇarasaYipunathālānuthāleṇ ca pañcatīpasaCīnathālānuthāleṇ  
ca suvaṇṇarājimaṇḍiṇ ca telapākaraḷīvicitt'uccamaṇḍiṇ ca  
tenahutakāḷamattikaasālākaṇ ca tisahassasūciyo ca dve ratta-  
setakoseyyakāyabandhanāni ca pupphacandacakkaYipunavījaniṇ ca  
sakunālomavījaniṇ ca aggakūṭamaṇḍap'antocetucattāḷīsabhaṇḍāni  
ca maṇḍapabāhicuddasabhaṇḍāni ca Laṇkādhīpasāṅgharājassa adāsi.

92. So'ham tisahassapaṭat'anukasuvannaṇ ca pupph'olambana-  
chatteṇ ca muggena rājīvicittabhaṇḍāni ca dvādasanānāsetasuvanna-  
bhaṇḍāni ca soḷasaYipunarukkhanīyāsebhāṇḍāni ca tīpasaCīnarukkha-  
niyāsebhāṇḍāni ca tīpasaCīnathālānuthāleṇ ca pupphacandavata-  
Yipunavījaniṇ ca tisahassasūciyo atṭhapesanavattthaṇ ca tathā  
viyūhanavattthaṇ ca dvādasavataḷakoseyyaṇ ca tathā rajjukoseyyaṇ  
ca Laṇkādhīp'Aggasenāpatissa dadāmi ti.

93. Sirisabhaṇḍānūparinibbānaśaṃvaccharato dvisahassadvīsa-  
navanavutīmūsaśaṃvacchare asujamāse kāḷapakke sattamītiṭṭhiyaṇ  
sukravāre Siriyuddhayādevamahānagarato pesitam idaṇ pavara-  
subhakkharan ti.

## CONTRIBUTORS TO THIS VOLUME.

Dr Supaphan Na Bangchang,  
Department of Eastern Languages,  
Faculty of Arts,  
Chulalongkorn University,  
Bangkok 10500,  
Thailand.

Professor Richard Gombrich,  
Oriental Institute,  
Pusey Lane,  
Oxford OX1 2LE

Ann Appleby Hazlewood,  
Faculty of Asian Studies,  
Australian National University,  
P.O. Box 4,  
Canberra ACT 2600,  
Australia.

Professor O. von Hinüber,  
Orientalisches Seminar (Indologie),  
Humboldtstr. 5,  
D-7800 Freiburg,  
West Germany.

Professor Sodō Mori,  
17-5, Niiza 1-chome,  
Niiza-shi, Saitama 352,  
Japan.

K.R. Norman,  
Faculty of Oriental Studies,  
Sidgwick Avenue,  
Cambridge CB3 9DA